

Climate Crisis and the Politics of Diminishing Cultural Landscapes



Southern Anthropological Society
57th Annual Meeting
March 14-16, 2024
Christopher Newport University
Newport News, Virginia



Southern Anthropological Society

CONTENTS

President's Welcome	3
SAS Officers and Committees	5
Awards	6
James Mooney Award	
Zora Neale Hurston Award	
SAS Student Paper Competition	
SAS Proceedings	
Schedule of Program Events	8
Meeting Abstracts	16
CNU Campus Map	29

PRESIDENT'S WELCOME



Southern Anthropological Society

Dear Colleagues,

Welcome to the 2024 (and 57th) Annual Meeting of the Southern Anthropological Society. Last year's meeting at Valdosta State marked our second in-person experience following a virtual meeting in 2021, and it has been nice to participate in direct interaction with anthropologists who thrive on being in particular places—although it is also clear that sometimes the virtual venue provides contact that would otherwise be impossible. Our theme for this year, “Climate Crisis and the Politics of Diminishing Cultural Landscapes,” follows last year's emphasis on interdisciplinarity in anthropology and provides the opportunity to reflect on the intersections of environmental and cultural changes amid significant restructuring in global economic and political arenas in the first quarter of the twenty-first century. Climate change and related issues of climate justice give a special urgency to social change in all arenas of our life together, and the anthropological perspective provides a unique stance for making sense of the shifting landscapes of ideology and practice that we confront in these days.



This is my last year in the presidency, and I thank all those who have worked to keep the SAS viable over the last several years—and through our COVID disruptions. We still have work to do, but I think we are in a stronger position to project a meaningful future for the Society over the next few years. We have a cadre of active board members, but also plenty of space for others who want to participate in a regional organization that seeks to cultivate an anthropological vision in the communities where we live and work. If you have an idea or interest in working with publications or programming, please consult our officer and committee list below, and let your interest be known! We would especially welcome an editor—and contributions—to our journal, the *Southern Anthropologist*. Along those lines, this is also the place to thank Helen Regis (Louisiana State) and Amanda Reinke (Kennesaw State) for their labor on volume 38 that was recently published with the theme “The Public South: Engaging History, Abolition, Pedagogy, and Practice.” It is available through the University of Mississippi libraries at the following address: https://egrove.olemiss.edu/southern_anthropologist/. The papers

there originated with our 2022 conference in Raleigh, and the format establishes a variety of categories for future submissions. This is also the place to highlight the work of Marcos Mendoza and Kiley Molinari in producing the 47th volume of the Proceedings of the Southern Anthropological Society consisting of papers originally presented in the same meeting in Raleigh on the theme “*Public Interest and Professional Anthropology in the South.*” That volume is also available through the University of Mississippi Libraries: https://egrove.olemiss.edu/southernanthro_proceedings/. This work continues an impressive string of proceedings dating to the early years of the Society.

For those who are new to us, the SAS was founded in 1966 as a regional organization focused on anthropology in the South and Southeast, but we welcome members from everywhere and value research on any topic or region. Most of us might do anthropology “in” the South, because that is where we live, yet we are concerned with the practice of anthropology that transcends the geographic South and seeks to spread the word about anthropology far and wide.

Finally, a thank you to the program and planning committees for this meeting at Christopher Newport, especially Andria Timmer. The planning committee consists of Andria, who was accompanied by Christopher Loy and Seth Palmer (both from Christopher Newport University). And the other members of the program committee are Shelly Yankovskyy (Valdosta State University) and Abby Wightman (Mary Baldwin University).

And thanks to all of you who are participating in this meeting as we consider how climate change contributes to reshaping our lifeways and our understandings of what it means to be human in different frames of analysis. We look forward to next year when the meeting will be at Davidson College, not too far down the road from Charlotte, NC.

Sincerely,
Matt Samson (Davidson College)
President, Southern Anthropological Society (2020-2024)

SAS OFFICERS & COMMITTEES

ORGANIZATION

PRESIDENT (2020-Present), Matt Samson, Davidson College

PRESIDENT ELECT (2023-2024), Abby Wightman, Mary Baldwin University

PAST PRESIDENT (2018-2020), Betty J. Duggan, Curator of Ethnology and Ethnography, NY State Museum (ret.), UT Chattanooga (adj.)

Secretary/Treasurer (2023-2026), Shelly Yankovskyy, Valdosta State University

Councillor (2023-2026), Kiley Molinari, Francis Marion University

Councillor (2023-2026), Andria Timmer, Christopher Newport University

Councillor (2023-2026), Cheyenne Bennett, New South Associates

Student Member (2023-2024), Kashif Rustamani (Louisiana State)

SOUTHERN ANTHROPOLOGIST

Editors. Matt Samson (Davidson)

Editorial Board. Robbie Ethridge (University of Mississippi), Heidi Altman (Georgia Southern University), Carrie B. Douglas (University of Virginia), Dan Ingersoll, (St. Mary's College of Maryland)

NEWSLETTER

Ed & Social Media Manager (open)

ARCHIVIST

Dan Ingersoll, St. Mary's College of Maryland, *emeritus*

ENDOWMENT FUND

Robbie Ethridge, University of Mississippi

MOONEY AWARD COORDINATOR AND PRIZE COMMITTEE

Kate Ingersoll (Chincoteague, Virginia), Daniel W. Ingersoll, Jr. (St. Mary's College of Maryland), Lindsey King (East Tennessee State)

ZORA NEAL HURSTON PRIZE COORDINATOR

Lisa Lefler, Western Carolina University

SAS PROCEEDINGS GENERAL EDITOR

Marcos Mendoza, University of Mississippi

2024 STUDENT PAPER COMPETITION COMMITTEE

Marjorie Snipes (West Georgia University), Robbie Ethridge (University of Mississippi), Abby Wightman (Mary Baldwin University)

2024 PROGRAM COMMITTEE

Andria Timmer (Christopher Newport University), Shelly Yankovskyy (Valdosta State University), Abby Wightman (Mary Baldwin University)

AWARDS

JAMES MOONEY AWARD

The James Mooney Award recognizes and thereby encourages distinguished anthropological scholarship on the South and Southerners. Presented annually, the award includes a \$500 cash prize and certificate of recognition presented to the winning author at an awards ceremony. In addition, an Honorable Mention Award includes a certificate of recognition. The winning presses also receive certificates of recognition and are granted free exhibit space at the Society's annual meeting and, for one-year, free advertising space for the winning books in the *Southern Anthropologist*. To be considered for the 2022 James Mooney Award presented in 2023, a book must have been published in 2021 or 2022. The judges welcome works on the South or Southern peoples and cultures (past or present) in, of, or from the region. Books are judged by a committee of anthropologists from different subfields in the discipline. The winner will be announced at the 2023 SAS annual meeting. Contact Kate Ingersoll (clockersfancy@gmail.com) or Daniel Ingersoll (dwingersoll@smcm.edu) for more information. For a list of previous winners visit the SAS website Archives and Photos page, and for details on how to submit a book for consideration, see the Awards and Prizes page.



ZORA NEALE HURSTON AWARD



The Zora Neale Hurston Award acknowledges an anthropologist who has shown mentoring, service, and scholarship within historically underserved populations of the South. Established in 2006, the Hurston Award recognizes those SAS members who have made exceptional contributions to anthropology and the public good by exemplifying the skills of the discipline for the benefit of others. This award is presented specifically to a senior scholar for their works in the form of scholarship, applied research, multi-media (book, film, articles), and/or organization and mobilization of people to provide meaningful services to communities. Zora Neale Hurston (1891 – 1960) knew the adversity, pain and challenges that cut across issues of ethnicity, class, and gender. Born and reared in Florida, she studied folklore at Howard University and Barnard College (her institution of matriculation, B.A. 1928). From 1928-1932, she studied anthropology at Columbia University with Franz Boas. Ms. Hurston was a writer and leader in the Harlem Renaissance during the 1920's and 1930's. She received a Guggenheim Fellowship, 1936 and 1938; Litt.D. from Morgan State College, 1939; Anisfield-Wolf Book Award in Race Relations, 1943; Howard University's

Distinguished Alumni Award, 1943; Bethune-Cookman College Award for Education and Human Relations. Alice Walker claimed Hurston as a "literary ancestor" in the 1970's and placed a tombstone on her unmarked grave which reads "Zora Neale Hurston, A Genius of the South". This award, in her honor, pays tribute to her many lasting contributions to anthropology and southern studies and is a testament to her enduring spirit, courage, and ability to make ethnographic work and folklore meaningful to the public. For nomination information and deadlines for the Zora Neale Hurston Prize contact: Chair: Lisa Lefler (2008-2015), Executive Director, Center for Native health, Western Carolina University, Cullowhee, NC 28723, Phone: 828-227-2167; Email: llefler@email.wcu.edu.

STUDENT RESEARCH PAPER COMPETITION

Each year, the Southern Anthropological Society holds a student research paper competition. Both a graduate and an undergraduate winner are selected, and awards are announced at the annual meeting. The winners receive a cash prize of \$200.

SAS PROCEEDINGS

The *SAS Proceedings*, developed from annual Keynote Symposia and selected annual meeting papers, was published for the first time in 1967. The most recently published *SAS Proceedings* include:

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- *Public Interest and Professional Anthropology in the South*. Marcos Mendoza and Kiley Molinari, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Raleigh, North Carolina, April 2022. University, Mississippi: eGrove Press, University of Mississippi Libraries.
- *Ethnocentrism in Its Many Guises*. Marjorie M. Snipes, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Carrollton, Georgia, March 2017. Knoxville: Newfound Press, 2021.
- *Reinventing and Reinvesting in the Local for Our Common Good*. Brian A. Hoey, ed. Selected Papers from the Annual Meeting of the Southern Anthropological Society, Huntington, West Virginia, 2015. Knoxville: Newfound Press, 2020.

UPCOMING SAS MEETINGS

Please join us in Spring 2025 for our annual meeting at Davidson College in Davidson, North Carolina!

SCHEDULE OF PROGRAM EVENTS

Thursday, March 14, 2024

3:30 – 6:00 **Registration, David Student Union (DSU), 2nd floor lobby**

4:00 - 6:00 **DSU, WASHINGTON ROOM**

Systems of Strength and Silence: How Local Communities Work Towards Rights Recognition (Julia Ashworth, Session Chair)

Ashworth, Julia (College of William and Mary) - Shining Light on the Brown Grove Community: Social Media as a Mode of Promoting Solidarity in Protest

Gum, Victoria (College of William and Mary) - Community-Driven Archaeology at the First Baptist Church: Confronting the Past While Working Towards the Future

Helmandollar, Ginny (College of William and Mary) - “Act as a strong advocate...”: An Anthropological Analysis of United States Human Rights Commissions

Lewis, Atanya and Zaki (community members)

Harshaw, Connie (community member)

4:00 - 6:00 **DSU, JEFFERSON ROOM**

Community Engaged Learning: Community Members as Partners in the Classroom (Andria Timmer, Session Chair)

Timmer, Andria (Christopher Newport University)

Kuster, George (Christopher Newport University)

Bono, Federica (Christopher Newport University)

Covington, Brooke (Christopher Newport University)

Hamm, Chelsey (Christopher Newport University)

Donaldson, Willy (Christopher Newport University)

Wright, Mary (Christopher Newport University)

6:00 – 7:30 **Reception, DSU BALLROOM**

Friday, March 15, 2024

7:30 am – 5:00 **Registration, David Student Union (DSU), 2nd floor lobby**

7:30 – 8:30 **Breakfast, David Student Union (DSU), 2nd floor lobby**

8:30 - 10:00 **DSU, WASHINGTON ROOM**

Environmental Relationships (Marjorie Snipes, Session Chair)

Snipes, Marjorie (University of West Georgia) - “Young Gardeners” in a Weary World: The Cultural Revival of Herbalism in the U.S.

Westermeyer, William H. (University of South Carolina) - A Field Guide to Environmental Relationships: A Framework for Student Engagement and Action

Mendoza, Marcos (University of Mississippi) - Mountaineering in the Andes: Risking Death and Memento Mori Figures

8:30 – 10:00 **DSU, JEFFERSON ROOM**

Place and Displacement: Disasters, Housing, and Survival (Md Asaduzzaman, Session Chair)

Li, Yadong (Tulane University) - Talking about a Disaster Year: Entanglements of Disaster, Politics, and Morality in the Chinese Conspiratorial Milieu

Caro, Lennin (Camino Research Institute) - “Es Un Barrio Tranquilo”: Results from a Community-Driven Housing Survey and Photovoice Study in Huntersville, NC

Sisco, Kaitlyn (University of Mississippi) - “Everything is Limited and Fragile”: Displacement-in-Place in a Patagonian Villa

Asaduzzaman, Md (Arizona State University) - Lost in Limbo: Rootlessness, suffering, and health outcomes of Rohingya refugees in Cox's Bazar, Bangladesh

10:00 – 12:30 **David Student Union (DSU), 2nd floor lobby**

Posters

Rahilly, Anna (Davidson College) - Wander Your Mind to Find Your Soul: An Anthropological Exploration of Generative AI's Implications for Humanity

Salomon, Phoebe (Christopher Newport University) - Accepting Change While Defending the Past: A Case Study on the Interaction Between Popular Culture Tourism and Listed Buildings

Sloan, Calvin (College of William and Mary) - Subculture and Symbolic Violence in Richmond, Virginia's Underground Music Community

Younce, Chloe and Wingfield, Atticus (Christopher Newport University) - Fighting Food Insecurity on a College Campus: The CNU Food Pantry Project

10:30 - 12:00 **DSU, JEFFERSON ROOM**

Pedagogy and Curriculum in K-12, Higher Education, and the Field
(Kiley Molinari, Session Chair)

Molinari, Kiley E., Haggard, Megan C., and Williams, Stephanie H. (Francis Marion University) - "We Were Building the Airplane as we Were Flying it": Pee Dee Educator's Responses to Student Learning During and After the Covid-19 Pandemic

Rohlk, Mae and London, Scott (Randolph-Macon College) - An Ethnographic Exploration of Sexual Assault Dynamics on a Liberal Arts Campus: A Peer-Led Inquiry

Muise, Mandy (Vanderbilt University) - Centering Teacher Agency: Classroom Advocacy within the "New" Latinx South

10:30-12:00 **DSU, WASHINGTON ROOM**

Thinking about the Field: Ethnography, Social Relationships, and Legitimacy (Seth Palmer, Session Chair)

Palmer, Seth (Christopher Newport University) - To Each Their Own Destiny: Divine Possession and Dissident Gender/Sexuality in Madagascar

Scott, Jennifer (University of West Georgia) - Exploring Anxiety in Ethnographic Fieldwork

Conrad, Maximilian X. (University of Mississippi) - Disappearing Dixie?: The Changing Ethnoscape of the Festa Confederada

12:00 - 1:15 **Executive Board Meeting (DSU, Madison Room)**

1:30-3:30 **DSU, JEFFERSON ROOM**

Tradition and Modernity (Matt Samson, Session Chair)

Matias, Anna (Christopher Newport University) - Museum Reparations and Ownership of African Cultural Artifacts

Wang, Kaiyan (Davidson College) - Integrating Tradition and Modernity: The Tsachila People's Approach to Ethnomedicine and Ethnomedicine in a Globalized World

Samson, C. Matthews (Davidson College) - Revisiting Religious Change and Maya Social Organizing in Pluricultural Guatemala

Kinton, Maggie (Davidson College) - Todas Estamos Saliendo Adelante: Maya Women's Search for a Different Future through Textile Groups and Religious Participation

Baggett, Logan (University of Mississippi) - Global Drag Culture and Pink Money: Examining Queer Manifestations of the Appadurian Cultural Economy in Latin America

1:30-3:30 **DSU, WASHINGTON ROOM**

Industrial Agriculture, Food Systems, and Pollution (Christopher Loy, Session Chair)

Stevens, Sandra (Valdosta State University) - The Effects of Capitalism and Combating Food Insecurity

McClung, Connor Shigetoshi (Christopher Newport University) - Ol' McDonald Lost his Farm: Industrial Farming, Water Pollution, and Anomie in Alabama

Smith, Adeline (Marshall University) - Culture and Commodity: An Examination of the Cultural Effects of the DuPont Chemical Contamination

Yankovskyy, Shelly (Valdosta State University) - What's for Dinner? Fighting Climate Change with Meat Alternatives

Loy, Christopher (Christopher Newport University) - Industrial Hyperobjects: coal dust as phantasm in Southeast Community, Virginia

3:45 - 4:45 **Torggler Fine Arts Center**

Guided tour of the Torggler Fine Arts Center and time to explore the current exhibitions:

Benjamin Wigfall and Communications Village - Explore the life and legacy of Richmond native Benjamin Wigfall (1930–2017) — artist, educator, and champion of arts equity. This exhibition, the first retrospective of Wigfall's pioneering career, highlights the period from his early years in Virginia in the 1950s to his founding of Communications Village, a community art space in Kingston, New York, in the 1970s. Wigfall's roots in Richmond and in Hampton, his stellar artistic achievements, and his lifelong commitment to building community are topics addressed in the exhibition, which paints an intimate portrait of his artwork, impact, and legacy. From Richmond, where his passion for artmaking began, to his pursuit of higher education at Hampton University and Yale, to his professorship at State University of New York (SUNY),

New Paltz, Wigfall recognized inequities and dedicated his life to providing access and opportunity. Wigfall's experience at Hampton University, where he enrolled in 1949, was critical to his career. He graduated with a degree in art education in 1953 and went on to earn an MFA from Yale University in 1959. Wigfall returned to Hampton as an assistant professor of art in 1955. He remained there until 1963, when he accepted a position at the State University of New York (SUNY) in New Paltz, the school's first Black professor of art.

While teaching at SUNY, New Paltz, Wigfall selected a close-knit Black neighborhood in nearby Kingston for the location of his studio because it reminded him of Church Hill in Richmond. Named Communications Village, his studio became a place for making art and mentoring youth. In this inclusive and vibrant setting, Wigfall invited leading African American artists of the era to engage with the local community and to experiment with printmaking as an art form. With work ranging from abstract painting and printmaking to assemblage and social practice, *Benjamin Wigfall and Communications Village* showcases the development of an artist whose importance spans modern art, arts education, and community activism.

Bio-Myths: Photographs by Nakeya Brown – Nakeya Brown (b. 1988) is a Maryland-based photographer who has engaged the history and material culture of African American beauty products for the last ten years. Her artwork captures the spaces, textures, emotions, and memories of these products and the women that used them, offering insights into African American histories and enduring questions of beauty, memory, and self-definition. With a visual sensibility uniting both the subtle and the striking, Brown draws from rich traditions within the history of photography like the still life and the portrait, and addresses prevailing questions of contemporary art concerning appropriation and authorship, the ethics of visibility and opacity, and the porous lines between art and advertising. These images of vintage products and bygone styles ask the viewer to consider the ideologies of race, class, and gender contained in the design of mass-produced objects, and in turn the ways that beauty is produced on a mass scale but located within individual bodies. Who looks beautiful? How did they get that way?

Born in Santa Maria, CA, Brown received her BA from Rutgers University and her MFA from The George Washington University. She has had solo exhibitions at the Davis Gallery at Hobart and William Smith Colleges (Geneva, NY), Green Grassi (London), Catherine Edelman Gallery (Chicago), the Urban Institute for Contemporary Art (Grand Rapids, MI), and the Hamiltonian Gallery (Washington, DC). Her group exhibitions include the International Center for Photography (New York), the Museum of Contemporary Photography (Chicago), the Silver Eye Center for Photography (Pittsburgh, PA), and The Katonah Museum of Art (Katonah, NY), among others. She has been an instructor of photography at the American University (Washington, DC) and Johns Hopkins University (Baltimore).

5:00 – 6:00 **DSU, Ballroom**

Membership Meeting

All are welcome! Please attend for an update on SAS and future planning.

6:30 **Tradition Brewery**
700 Thimble Shoals Blvd, Newport News, VA 23606
RECEPTION, Awards Ceremony at 7:00

Saturday, March 16, 2024

7:30-12:00 **Registration, David Student Union (DSU), 2nd floor lobby**

7:30 – 8:30 **Breakfast, David Student Union (DSU), 2nd floor lobby**

8:30 – 10:30 **DSU, JEFFERSON ROOM**

The Heritage of Loss, the Loss of Heritage, and Dark Tourism (Abby Wightman, Session Chair)

Powell, Katrina (Virginia Tech) - Environmental Justice and Monuments Across Appalachian Virginia

Nash, Carole (James Madison University) - Beyond the Mountains, the Sun: The Continuing Myth of the Empty Uplands

Horning, Audrey (College of William and Mary) - Reflections on Ruins, Research, and Loss in the Virginia Blue Ridge

Wholey, Heather (West Chester University) - The Ash Wednesday Storm of 1962

Bell, Alison (Washington and Lee University) - Climate Precarity, Social Capital, and Archaeological Collections

Morgan, Kevin (filmmaker) - Green to Gold: A Shenandoah National Park Documentary (includes clip of documentary)

8:30 – 10:30 **DSU, JEFFERSON ROOM**

Crisis in Blue: Policing Difference in the American City (Kalfani Turé, Session Chair)

Turé, K. Nyerere (Widener University)

Artes, Sara (Smithsonian Institute)

Layne, Asha (Morgan State University)

Adams, Abigail (Indiana University of Pennsylvania)

Preito-Hodge, Kayla (Rutgers University)

10:30-12:00

DSU, JEFFERSON ROOM

Cross-Cultural Understandings of Mental, Physical, and Environmental Health (Nigar Sultana, Session Chair)

Amuneke, Obina (Valdosta State University) - How The Perception of Black People's Mental, Physical, Spiritual and Environmental Health Has Changed After The Pandemic

Hastings, Avery (University of West Georgia) - The Effects of the Western Diagnostic Framework of ADHD on Diverse Cultural Groups

Sultana, Nigar (University of Alabama, Tuscaloosa) - Bleeding in Silence: Adolescent Girls' Menstruation Experience and Social Construction in Rural Bangladesh

Phillips, Shawn (Indiana State University) - Bioarchaeology of Children's Diets: Did Boys Get Preferential Treatment?

10:30-12:00 DSU, WASHINGTON ROOM

Digital Ethnography and Digital Collaborators (Julia Barnett, Session Chair)

Barnett, Julia (University of West Georgia) - Intangible Cultural Resources: Identity & Collaboration in the Digital Age

Ussery, Kendall (University of West Georgia) - A MikuMikuDance Inquiry: Studies of Fandom, Technology, and Dance (1980s-Now)

Plante, Chase (Old Dominion University) - Legitimacy as Societal Subsystem Integration

12:00 - 1:00 DSU, BALLROOM

Film Screening and Discussion: "Waters Wisdoms: Indigenous and Ancestral Knowledges in the Face of Climate Disaster"

Ann Mazzocca Bellecci (Christopher Newport University)

1:30pm Environmental Justice Driving Tour of Newport News

Environmental justice rests on the premise that all people, regardless of race, ethnicity, national origin, and income, deserve equal access to environmental benefits such as parks, green spaces, clean air and water, equal protection from environmental risks and hazards, an equal voice in environmental decision-making processes, and equal protection under the law in terms of the enforcement of environmental regulations, policies, and laws (EPA, 2023).

On all fronts we fall far short of this aspirational goal. Around the world, across the United States, and in Hampton Roads, Virginia, marginalized and disadvantaged groups

frequently bear the least responsibility for causing environmental damage while disproportionately suffering the most damaging consequences (Bullard, 2018).

This environmental justice tour is designed to direct our attention to just a small number of environmental justice hotspots in the Hampton Roads region. We hope that highlighting the environmental struggles of these communities prompts us all to consider how we are all implicated in building a more socially, racially, and environmentally just future.

Access the driving tour by following this QR code:



<https://cnu.maps.arcgis.com/apps/instant/media/index.html?appid=d467b335355f4bdaa0f913e5630aa9f9>

**END OF THE 2024 57th ANNUAL MEETING
OF THE SOUTHERN ANTHROPOLOGICAL SOCIETY.
THANK YOU FOR ATTENDING.**

Round table Abstracts

Systems of Silence and Strength: How Local Communities Work Towards Rights and Recognition

- **Julia Ashworth** (The College of William & Mary) - **Shining Light on the Brown Grove Community: Social Media as a Mode of Promoting Solidarity in Protest**

As a result of a long history riddled with colonial narratives and anti-Black racism, corporate and state powers have continually silenced many of the marginalized communities that they serve. This research interrogates how solidarities are formed within communities as these external pressures more greatly emphasize internal division based on generational differences. My research centers on the small, historic Black community of Brown Grove located north of Richmond, Virginia, whose members had recently lost their battle to stop the construction of a large Wegmans distribution center. Drawing on theorists who study the spread of information online and the role it can play in promoting activism, this research juxtaposes the national stage with current events in Brown Grove. Some social scientific literature theorizes that successful protest is drawn from the teachings of the older generation. However, an anthropological lens emphasizes the role of younger generations in creating and maintaining successful protest as a result of social media use, in efforts to promote solidarities and change common community narratives. I conclude that despite the complexities present within online activism, Brown Grove's protest movement has illustrated the power of social media in bringing people together and can set an example for grassroots activism worldwide.

- **Victoria Gum** (The College of William & Mary) - **Community-Driven Archaeology at the First Baptist Church: Confronting the Past While Working Towards the Future**

Recent excavations at the First Baptist Church site in Williamsburg, Virginia, have illuminated significant information about the site, most notably the presence of over 60 burials. However, the First Baptist site also provides an opportunity to literally excavate the history of our own discipline. I examine the history of archaeological research at the First Baptist site from 1956 to present and its contrasting deployments: first to erase the First Baptist community from the museum landscape and, seventy years later, to uncover and memorialize that same history. I discuss the creation of physical and symbolic landscapes within the museum and the ways in which Black history was displaced during the creation of Colonial Williamsburg. I then examine the ongoing, community-driven archaeological project which is resituating the site within the visible historical landscape. In the past five years, the project has garnered national and international attention as an example of ethical, community-engaged research. However, there is still much work to be done in the pursuit of a truly ethical, reconciliatory archaeology – and the key is listening to and working with descendants.

- **Ginny Helmandollar** (The College of William & Mary)- **“Act as a strong advocate...”: An Anthropological Analysis of United States Human Rights Commissions** Although Human Rights Commissions across the United States carry the

same labels, their exact roles within their communities is largely inconsistent. Existing literature focuses on the development of Commissions, but not the personal experience of individuals associated with these bodies, especially newer Commissions in smaller localities. An anthropological lens helps explore the variation of these institutions' purposes and conceptions surrounding human rights on a local level. I use ethnographic fieldwork, discourse analysis of human rights documents, and interviews with Human Rights Commission-affiliated participants to examine this subject while anchoring my research in my own work with the Charlottesville Office of Human Rights and Human Rights Commission. This paper will address the causes of burnout observable in many Commissions, factors that contribute to successful Commissions, and how human rights bodies define human rights on a local level. Through this analysis, I seek to offer context and solutions to the issues of impact that some U.S. local-level human rights bodies experience.

- **Atanya and Zaki Lewis** (Brown Grove descendent community members)

Ms. Atanya Lewis and her son Zaki Lewis are members of the Brown Grove Preservation Group, a grassroots activist movement designed to promote environmental justice and historic preservation within their rural, historic Black community called Brown Grove.

- **Connie Harshaw** (First Baptist Church descendent community member)

Ms. Connie Harshaw is the president of the Let Freedom Ring foundation, which serves as an avenue to preserve the history and legacy of the First Baptist Church as a part of understanding Williamsburg's greater history.

Community Engaged Learning: Community Members as Partners in the Classroom

Participants in this roundtable share their experiences participating in the Tidewater Faculty Fellowship, a program that provided resources to build community engaged learning classes. Faculty members will discuss the classes they taught, the challenges to CEL, and the benefits to faculty, students, and community members.

- **Andria Timmer** (Christopher Newport University)
- **George Kuster** (Christopher Newport University)
- **Federica Bono** (Christopher Newport University)
- **Brooke Covington** (Christopher Newport University)
- **Chelsey Hamm** (Christopher Newport University)
- **Willy Donaldson** (Christopher Newport University)
- **Mary Wright** (Christopher Newport University)

The Heritage of Loss, the Loss of Heritage, and Dark Tourism

Negative heritage and associated dark tourism are not new phenomena. In recent years, however, climate change has exacerbated the loss of cultural heritage sites, each disappearance representing the potential erasure of a community and its history. In this panel, we consider the intersection of climate change, the loss of cultural heritage, and the rising fascination with heritage loss. Individually, panelists will consider the ways that climate change impacts cultural

heritage sites in a variety of settings and locations, community responses to the threat of heritage loss, and the challenges of preserving complex and often negative heritage amid increased dark tourism of these spaces. Collectively, we will discuss the ways that scholars can encourage a public ethics around heritage sites and heritage loss.

- **Abby Wightman** (Mary Baldwin University)
- **Katrina Powell** (Virginia Tech) - Environmental Justice and Monuments Across Appalachian Virginia.
- **Carole Nash** (James Madison University) - Beyond the Mountains, the Sun: The Continuing Myth of the Empty Uplands
- **Heather Wholey** (West Chester University) - The Ash Wednesday Storm of 1962
- **Alison Bell** (Washington and Lee University) - Climate Precarity, Social Capital, and Archaeological Collections
- **Audrey Horning** (The College of William & Mary) - Reflections on Ruins, Research, and Loss in the Virginia Blue Ridge
- **Kevin Morgan** (Filmmaker) - Green to Gold: A Shenandoah National Park Documentary

Crisis in Blue: Policing Difference in the American City

Policing remains a contentious issue in the American city, marked by the ongoing strife between traditional “tough on crime” approaches and the many campaigns for comprehensive police reform or abolition. This tension is further complicated by the city’s evolving role as both a sanctuary for the transient and the spatially marginalized, including the economically disadvantaged, those residing in skid row areas, recent immigrants, LGBTQ individuals, and various racial minorities, such as African Americans.

Local governments, largely responsible for law enforcement strategies, often support tough policing practices to create justifications for larger structural shifts, for example, gentrification/displacement strategies, punitive applications, and hotspot mediations. This roundtable panel seeks to engage in a meaningful conversation on the ways practicing anthropologists, academic anthropologists teaching in criminal justice curriculums, and criminologists in general interpret and respond to the differences in policing strategies in the city and to strategies of policing difference. It is firmly grounded in the idea that policing has worsened the precarities of marginal life in the American city, and therefore, policing is in crisis and needs repair.

This panel draws on the insights of scholars from diverse backgrounds, including those from public and private institutions, historically black colleges and universities, predominantly white institutions, urban and rural settings, as well as practicing professionals from esteemed organizations like the Smithsonian Institute (Washington, DC). It addresses the multifaceted challenges of policing in the contemporary urban landscape.

The “Crisis in Blue: Policing Difference in the American City” roundtable aims to provide a productive space for practitioners and academics dedicated to studying police and its crises of managing difference. As an inclusive dialogue, the roundtable panel welcomes

participation from both anthropologists and non-anthropologists to foster a collaborative exploration of 21st-century solutions aligned with constitutional policing principles.

- **K. Nyerere Turé** (Widener University)
- **Sara Artes** (Smithsonian Institute)
- **Asha Layne** (Morgan State University)
- **Abigail Adams** (Indiana University of Pennsylvania)
- **Kayla Preto-Hodge** (Rutgers University)

Poster and Film Abstracts

Ann Mazzocca Bellecci (Christopher Newport University) - **“Waters Wisdoms: Indigenous and Ancestral Knowledges in the Face of Climate Disaster” (Film)** The screendance, “Waters Wisdoms: Indigenous and Ancestral Knowledges in the Face of Climate Disaster,” features Kayla Jewette (CNU ’14) returning to her homeland as Iyanifa Faremilekun Oosaseun Ajeosun having reclaimed her ancestral practices and shifting relationship to the land and its waters, and Krystal Hurr (CNU ’19) who embraces her Ottawa ancestral knowledge. The short film unfolds locally, where rivers and ocean converge, in a foundational location of settler colonialism in the U.S. and from which industrialization and exploitation of resources has resulted in worldwide catastrophic climate change. We began filming in June 2023, as wildfires in Canada, fueled by above normal temperatures and dry conditions, sent hazardous particulate matter throughout the United States air. July 2023 became the hottest month globally on record, killing thousands, continuing to warm waters and atmosphere, resulting in continued sea level rise on an apocalyptic scale. This video aims to center global Indigenous epistemologies, sharing a reclamation of ancestral heritages, rituals, and knowledges that reconnect us to the harmony of the earth and our place within it.

Anna Rahilly (Davidson College) **Wander Your Mind to Find Your Soul: An Exploration of Generative AI’s Implications for Humanity** The Internet Age has given way to the Artificial Intelligence (AI) Age. The newest frontier of automation, Generative AI blurs the line between human and machine. While Traditional AI makes predictions based on data processing, Generative AI analyzes its given data to create new data by simulating human neural networks. What, then, distinguishes the human from the computer? How does Generative Artificial Intelligence challenge the idea of a human consciousness? Based on fieldwork conducted using the Generative AI platform Chat GPT – including interacting with the algorithm, prompt engineering, participating in AI focus groups, applying anthropological frameworks, and conducting interviews – I posit that Generative AI approaches a universal communication tool, but it falters in its institutional execution. I propose that the capability for developing languages through abstract thought, not a disembodied sense of consciousness itself, is what is unique to humankind. Oral, visual, linguistic, and symbolic languages are humanity’s distinguishing trait. Spontaneous neural synapses can only be simulated, not experienced, by computers. Generative AI is a material extension of human consciousness, a symbolic language framework – and it is not universal. AI is only the tool: it is humans who design and precede over the machines. Chat GPT has the capability to dilute knowledge production itself, rendering information generated by it to be monolingualistic – the alchemy of modern American English and binary computer code. This colonizes communication itself in a manner divergent from previous colonial language impositions. We ought to relinquish the desire for a wholly universal communication tool, which has resulted in unfettered development at the cost of humankind and the planet. Instead, we might reconnect with the collective consciousness through symbolic languages such as art and mathematics.

Phoebe Salomon (Christopher Newport University) - **Accepting Change While Defending the Past: A Case Study on the Interaction Between Popular Culture Tourism and Listed Buildings** Our world is filled with museums. From natural history to art, there is truly a museum for everyone's special interest. Although they have existed since the 1830s and make up only a small portion of all museums, historic house museums have become a popular way to transport visitors back to a precise time and place. Due to their unique ability to preserve a specific period, these homes have become an important resource to television and movie productions, allowing them to film in a historically accurate location without having to pay to construct the set themselves. One of the most famous examples of this is *Downton Abbey*. For over ten years, Highclere Castle in Hampshire, England, became Downton Abbey. *Downton Abbey* saved Highclere Castle, as the historic house was almost bankrupt when Julian Fellowes, the show's creator, approached Highclere's owners about using their home as their set, and fans started visiting as soon as the series aired. However, the spotlight comes with a price. Due to Highclere's status as a Grade I listed building, meaning it has been deemed architecturally and/or historically significant, they are unable to make many of the changes required to give all tourists the best visit possible. This includes everything from installing elevators to putting in proper parking, all things that not only contribute to making visitors' experiences accessible, but also enjoyable and memorable. Even with the roadblocks they face as a listed building, Highclere Castle has achieved noted status as a memorable site for their visitors.

Calvin Sloan (College of William & Mary) - **Subculture and Symbolic Violence in Richmond, Virginia's Underground Music Community** This project seeks to examine the ways in which The Richmond DIY music community represents the conscious construction of culture and subculture through the use of a variety of symbols and practices. Practices such as moshing and the construction of niche music subgenres are components of a loose governing ideology I refer to as "punk ethics." By examining the practices and aesthetic trends of underground punk and metal, I hope to gain a better understanding of how art and music communities operate in the internet age. My research includes ethnographic methods that help to place the current Richmond scene into its greater historical context as a part of the global DIY movement. This research is part of my undergraduate honors project at the College of William & Mary.

Chloe Younce and Atticus Wingfield (Christopher Newport University) - **Fighting Food Insecurity on a College Campus: The CNU Food Pantry Project** Many college students struggle to meet their food needs. Food insecurity among college students is an invisible problem, because those who are paying for college are assumed to be financially secure. In actuality, according to numerous studies conducted at college campuses throughout the United States, 20 to 50 percent of college students experience food insecurity. A higher proportion of college students are dependent on food banks and pantries than the general population. The purpose of this project is to determine the food needs of students at Christopher Newport University. Data collected through widely-disseminated surveys, interviews, and connections with student organizations will be used to provide evidence for the benefit of a needs-based food pantry on the university campus. This research will be utilized to formulate a multi-step plan to propose the establishment of a volunteer run, free food pantry made by students, for students. In addition, this presentation will reflect on a previous presentation given at the 2023 meeting of the Southern Anthropological Society and reveal the growth of the food pantry project in the year since the original research began

Paper Abstracts

Obina Amuneke (Valdosta State University) - **How The Perception of Black People's Mental, Physical, Spiritual and Environmental Health Has Changed After The Pandemic** During the COVID-19 Pandemic, a deadly virus impacted many people's lives, especially African Americans. This study aims to show how Black people have taken ownership of their mental, physical, spiritual, and environmental health. The authors used a qualitative method, conducting interviews of African Americans' health after the pandemic. Key guiding questions were, "Has the COVID-19 pandemic shaped

each dimension of health, or have impacts been experienced only in specific areas? Were effects positive or negative? The research found that African Americans took the initiative to take ownership of their physical and spiritual health more than their environmental and mental health.

Md Asaduzzaman (Arizona State University) - **Lost in Limbo: Rootlessness, Suffering, and Health Outcomes of Rohingya Refugees in Cox's Bazar, Bangladesh**

This study explores the impact of rootlessness on the indigenous healing practices of Rohingya refugees in Cox's Bazar, Bangladesh. In Bangladesh, they reside in refugee camps, and traditional healing practices are significant in their healthcare-seeking behavior. The study used a phenomenological approach to gain an in-depth understanding of the lived experiences of Rohingya refugees related to their indigenous healing practices. Data was collected through semi-structured interviews with 20 Rohingya refugees living in refugee camps. The findings suggest the need for culturally sensitive healthcare services and responsive to the unique healthcare-seeking behavior of the Rohingya refugees. Lost in Limbo: Rootlessness, suffering, and health outcomes of Rohingya refugees in Cox's Bazar, Bangladesh.

Logan Baggett (University of Mississippi) - **Global Drag Culture and Pink Money: Examining Queer Manifestations of the Appadurian Cultural Economy in Latin America**

Recent scholars (notably Ampuja (2012) and Van der Bly (2005)) have argued that globalization studies, as pioneered by Arjun Appadurai and Manuel Castells in the late 20th century, have gone too far. They argue that it is not yet time to leave behind traditional historical materialist notions of capital as the primary driver of cultural generation. In this paper, however, I argue that the development of the international drag information economies in Latin America provide significant rebuttal to Ampuja (2012)'s critiques, closely following Appadurai's conception of a "strikingly different" cultural landscape brought about by the Information Age. This paper reconciles divergent perspectives on cultural globalization, arguing that emergent drag scenes in Rio de Janeiro, Brazil and Guadalajara, Mexico serve as natural laboratories in which anthropologists may validate heterogenous cultural landscapes as theorized by Appadurai. It is not, then, just capital, but the conjunction of the five imagined scapes of globalization that mold cultural generation processes in budding new communities, as is the case with drag scenes in the Global South.

Julia Barnett (University of West Georgia) - **Intangible Cultural Resources: Identity & Collaboration in the Digital Age**

Digital media is a new cultural resource, blurring the lines between tangible and intangible heritage. In today's world, many people interact with digital media daily, but the changing landscape of legislation and ownership across the Internet threatens the longevity of some digital resources. Individuals use digital media to form profound emotional connections and develop collective identities, which have led some to create endeavors to preserve these endangered resources—endeavors that fall under the umbrella of cultural heritage management. This research defines digital resources and identifies who has ownership and stewardship by highlighting community-led projects and their connection to heritage management strategies. The importance of shared community and digital heritage provides a roadmap for interdisciplinary practitioners of heritage management. In this paper, I discuss how practitioners can begin to utilize digital engagement in their outreach programs

Lennin Caro (Camino Research Institute) - **"Es Un Barrio Tranquilo": Results from a Community-Driven Housing Survey and Photovoice Study in Huntersville, NC**

Huntington Green is a predominantly Latino mobile home community located in Huntersville, a suburban town in the northern part of Mecklenburg County, North Carolina. To better understand the experiences of community members, Caterpillar ministries, a local nonprofit based in Huntington Green, collaborated with Camino Research Institute, a local nonprofit subsidiary dedicated to conducting research with Latinos, to design and implement a mixed-methods study, which includes an electronic survey and photovoice. A total of 113 surveys were collected from Huntington Green residents; 87% of the sample are Latino. Survey results show 61% of respondents have issues related to housing, including issues with pests and mice, and problems with home appliances. Respondents most strongly approve of adding more trailer homes and

site-built single family homes and least approve of adding multi-family homes like duplexes and fourplexes. 41% reported fear of being pushed out of the Huntington Green community mostly due to the increasing cost of rent. Respondents most commonly indicated the need to improve the overall safety of the community and address issues related to environmental pollution. Preliminary results of the photo voice study reinforce these findings; neighborhood issues related to safety, pollution, and infrastructure were highlighted by participant photos.

Maximilian X. Conrad (University of Mississippi) - **Disappearing Dixie?: The Changing Ethnoscape of the Festa Confederada** From 1988 to 2020, before the COVID-19 Pandemic brought the world to a standstill, the town of Santa Barbara d'Oeste in the interior of Sao Paulo was the site of an internationally recognized festival celebrating the heritage of the Confederados, descendants of American Southerners who immigrated to Brazil after the American Civil War. The Festa Confederada, popularized by news articles and social media in both Brazil and the United States, captured attention and curiosity in both nations. However, the festival's Confederate identity attracted significant amounts of controversy over the years, culminating in an indefinite hiatus even after COVID-19 restrictions were eased. Most recently, the town's council voted unanimously to ban the use of the Confederate flag in publicly funded events. This paper will employ digital ethnography to review articles, social media posts, and videos of the Festa Confederada to provide a summary of the event's history and the pervasive process through which its promotion of settler-colonialism and neo-Confederacy create a depoliticized and deracialized ethnoscape.

Avery Hastings (University of West Georgia) - **The Effects of the Western Diagnostic Framework of ADHD on Diverse Cultural Groups** It has been a common thought that attention-deficit hyperactivity disorder (ADHD) is a disorder that has the highest rates of diagnosis in the United States. More recent studies have shown that the prevalence of the disorder in other nations, based on western criteria, may be equal to the number of cases found in the United States. However, there has been little research or acknowledgement about how the diagnostic criteria for ADHD was developed by western medicine from a sample with little cultural diversity. There is also a lack of research into the impacts of imposing a westernized medical diagnostic system over other cultures' medical institutions, especially those impacted by colonial practices. This paper seeks to find if western medicine's development of the diagnostic criteria for ADHD accurately represents the experiences of those outside of westernized medicine, or if it is a form of medical ethnocentrism. Early results, viewed through a critical psychology and anthropological lens, shows that what western medicine deems ADHD behavior in other countries may be an inaccurate diagnosis within other culture's medical systems.

Maggie Kinton (Davidson College) - **Todas Estamos Saliendo Adelante: Maya Women's Search for a Different Future through Textile Groups and Religious Participation** Cooperatives and other small-scale economic groups are found throughout Guatemala and other Mesoamerican towns. These cooperatives are often seen as a means for Maya women to bring about economic change for themselves and their communities, but women find other benefits in their participation as well. Informed by ethnographic observation and interviews in textile groups and evangelical churches, this paper examines how in these spaces, women imagine and articulate goals for a different present and future, one in which they can "have a better life" or "salir adelante" – get ahead – a term commonly used in the development spaces highlighted here. I argue that saliendo adelante refers not only to a successful economic life, but also to a life of mutuality and solidarity. These collectivist values form the path to and are an inherent element of the "better life." Women also enact these values in evangelical environments. While churches can limit women's behaviors and opportunities for leadership, Maya women use leadership positions and women's groups to participate in community life, practice mutual support, and advocate for themselves and others. Observing the practices of both church-based and independent women's groups reveals a feminism that is distinctly Maya and contributes to a fuller understanding of women's agency and activism globally.

Yadong Li (Tulane University) - **Talking about a Disaster Year: Entanglements of Disaster, Politics, and Morality in the Chinese Conspiratorial Milieu** In China, disaster has long been a political issue, attaching to moral crises and the governors' misdeeds. Since modern times, China's political and cultural authorities have, at least ostensibly, sought to disentangle disaster from politics and morality, for the purpose of achieving better governance over these realms. Yet, on the one hand, by analyzing the discussions of a "disaster year" (zai nian) among Chinese conspiracy theorists, it appears that the separation is far from being achieved; disaster is still a political metaphor and a trigger of moral panic. On the other hand, based on an analysis of the disaster-related propaganda, this study suggests that the entanglement also stems from a disparity in the Chinese party-state's behaviors: while separating the disaster from politics through acts such as debunking, the state simultaneously emphasizes the positive role it played in controlling disasters to present regime accountability and legitimacy. To conclude, though the connection between disaster and politics is no longer manifested primarily in the forms of divination and prophecy, taking disaster as an entry point allows researchers to grasp the complex cultural landscape in contemporary China, in which nature and culture, science and superstition, politics and morality are interconnected rather than separated.

Christopher Loy (Christopher Newport University) - **Industrial Hyperobjects: coal dust as phantasm in Southeast Community, Virginia** The Tidewater region of Virginia is not known for its coalmines, yet coal dust is nonetheless prevalent throughout the southeast corner of the state due to two large coal depots that stockpile coal from mining operations to the west. Particularly affected is the historically African-American neighborhood of Southeast Community in Newport News. The dust, albeit difficult to see when airborne, indexes both political neglect of the community and the economic vitality of the region. Health impacts in the community are recognized by community members themselves, while the coal depot adjacent to the community (along with Lambert Point in nearby Norfolk) accounts for approximately 40% of total US coal exports. However, for Southeast Community, proximity does not translate into economic gain – median household incomes are some of the lowest in the region. I use Timothy Merton's elaboration of "hyperobjects" to better understand the social and political dynamics that attend industrial "externalities" - allowing them to persist, and cause real harm, yet somehow always just beyond our ability to register their presence and measure their impacts.

Anna Matias (Christopher Newport University) - **Museum Reparations and Ownership of African Cultural Artifacts** One of the most pressing matters in the current museum world is the debate over ownership of certain cultural objects from other nations, especially those that are as a result of colonialism. In 1897, the British advancement into Benin territory resulted in the theft of many objects from palaces and other places to be sold to museums, private collectors, and others through commercial dealers. Now, even this event is displayed in museums, regardless of the effect it has on the erasure and theft of African cultural history. With the Benin Bronzes and other similar artifacts stolen and taken as treasures of war, there has come to be a form of exoticism around art and artifacts from colonized nations, seen as more 'primitive' than art from the West. This brings into question the rightful ownership of these artifacts, what claims African countries have over objects of their own cultural history, and how reparations and restorative justice work from museums may come into play with making up for the effect they have had on their cultural landscape.

Connor Shigetoshi McClung (Christopher Newport University) - **O! McDonald Lost his Farm: Industrial Farming, Water Pollution, and Anomie in Alabama** The globalization of the American South has resulted in environmental change and fluctuation of anomie in the region's cultures. The reconfiguration of land for industrial agriculture created concentrated animal waste pollution while subsequent urban development housed displaced farming communities. Research shows this displacement of rural communities and increased urbanization created more heavily segregated cities, but it also facilitated social changes, like the Civil Rights Movement in the mid-20th century. I illustrate economic and political changes in the past century of Alabama's development by utilizing statistics on, for example,

water quality, land use, and far-right political activity. The results displayed an overall negative impact on the environment as well as a mixed cultural reaction. Industrial chicken farms produce waste that regularly pollutes nearby bodies of water, which kills off flora and fauna and introduces disease. However, the forced migration of Black farmers into cities allowed denser communities to form. The spread of industrial farming forced the migration of Black farmers into cities, allowing more densely concentrated communities to form that would grow into the foundations of the Civil Rights Movement. Additionally, in recent years, unequal land distribution driven by globalization has encouraged the rise of the Far-Right Movement.

Marcos Mendoza (University of Mississippi) - **Mountaineering in the Andes: Risking Death and Memento Mori Figures** This paper examines the social construction of death in Andean mountaineering (andinismo). I argue that andinista deaths are made meaningful to the action spaces of mountaineering through their conversion into memento mori figures. Memento mori figures establish the significance of particular deaths as they circulate as public narratives. These narratives: 1) provide explanatory causal or probabilistic frameworks for why certain deaths occurred; 2) highlight the conduct of the deceased and how they embodied the core values of the sport; and 3) give authoritative warnings about what went wrong during a climb. These narrative elements contribute to the ongoing development of an epistemic culture of mountaineering in which awareness of death is linked to knowledge of Andean environments, the dangers faced, and efforts to limit risk exposure.

Kiley E. Molinari, Megan C. Haggard, and Stephanie H. Williams (Francis Marion University) - **"We Were Building the Airplane as we Were Flying it": Pee Dee Educator's Responses to Student Learning During and After the Covid-19 Pandemic** While the Covid-19 Pandemic may be over in the sense of classrooms full of social distancing, online or hybrid learning, and clear plastic dividers between desks, many educators across the United States are still feeling the effects. This research, focusing primarily on the Pee Dee region of South Carolina, was collected through surveys and open-ended interviews from teachers and school counselors to further look at their experiences with students throughout the pandemic. By exploring Pee Dee teachers' and counselors' perceptions of the pandemic's impact on their students and teaching methods, particular attention to the similarities and differences between newer and more veteran educators were focused on. Some resulting themes concentrated specifically on changes in students and academic areas of concern, educator's assistance provided outside the classroom, and observations surrounding emotional, social, and behavioral changes of students.

Mandy Muise (Vanderbilt University) - **Centering Teacher Agency: Classroom Advocacy within the "New" Latinx South** Drawing upon fieldwork conducted at a public high school in Charlotte, NC, this paper interrogates the relationship between teacher agency, school demographics, and policy/curriculum restrictions within a classroom setting. In doing so, it seeks to emphasize the myriad ways in which teachers are continually called (and are being trained) to address educational inequities from under-resourced, curriculum-bound positions. Beyond agency, this paper takes seriously the issue of teacher burnout and the high turnover rates that result, paying particular attention to the invisible tax placed upon multilingual and/or BIPOC educators. By drawing upon this Charlotte-based case study, scholarly conversations around the idea of a "New" Latinx South are entangled within this discussion. As such, this paper attempts to navigate the realities of demographic change within the realities of social and political (un)making of Latinx belonging.

Seth Palmer (Christopher Newport University) - **To Each Their Own Destiny: Divine Possession and Dissident Gender/Sexuality in Madagascar** This paper provides a brief overview of several interrelated research projects which address transgressive sex/gender communities' language, activism, and religiosity in Madagascar. Among those topics addressed in the talk include the development, use, and "outing" of a linguistic register primarily employed by queer speakers in the capital, Antananarivo, and the means by which monarchical forms of spirit possession have acted as a central conduit for the transnational projects

of HIV-prevention and LGBT rights activism across the Red Island. The final portion of the talk considers ways in which a theoretically-trained academic anthropologist can undertake LGBTQ+ advocacy work in collaboration and in conversation with one's interlocutors and, relatedly, how academic anthropology may, at times unwittingly, be deployed by activists in their pursuit of social change.

Shawn Phillips (Indiana State University) - **Bioarchaeology of Children's Diets: Did Boys Get Preferential Treatment?** This study examines dietary and health markers in the skeletal remains of a rural Kentucky family spanning the years 1760 to 1940. Based on the results of multiple observations, it is suggested that boys received a preferential diet to their female siblings. Historians have suggested this practice existed in the colonial period due to the physical demands of farm labor. Given the division of labor, it is assumed then that male children had greater caloric and protein demands. The materials for this study are based on the documentary and archaeological records for the Holmes-Vardeman-Stephenson family cemetery (n=68) located in Lincoln Co., east central Kentucky. The methods include dietary markers (stable isotopes, skeletal, and dental observations), demographic tools such as life tables and survivorship patterns, and other skeletal observations such as stature and trauma. The study shows that male children achieved greater average stature in adulthood than female children in comparison to standard growth charts. Other data, such as stable isotopes and nutritional skeletal markers indicate female children likely consumed less protein than males and had a lower life expectancy. Though this cultural feeding pattern is suggested by historians in the colonial period of North America, it is not present in the historical records for this time and region. Thus, such a pattern can only be recovered through the archaeological record.

Chase Plante (Old Dominion University) - **Legitimacy as Societal Subsystem Integration** "Political legitimacy" is the successful integration of the societal subsystems of polity with culture. "Culture" includes lived active thought and behavioral patterns; it is the expression of what people are doing and thinking. Government, in the Foucauldian sense, is active practice because its practitioners are actively governing. Ergo, government, in the sense of it being the result of active behaviors and thought, is "cultural." To function, interconnecting social systems must align in their norms and practice. Where they are incongruous, there will be social dysfunction. Political legitimacy is thus enough congruence between culture and polity for political functionality. Engagement with law, for example, is sociocultural. Laws are only as powerful as they are followed and enforced. For a law to be truly effective, it needs to become not only a formal rule but also informal. Government, similarly, to be legitimate, needs to become not just a formal institution but also to integrate with the informal, the real cultural practice. Mechanisms of legitimacy, such as divine right to rule, are effectively culture producers attempting to mold the culture into something congruous with the polity.

Mae Rohlk and Scott London (Randolph-Macon College) - **An Ethnographic Exploration of Sexual Assault Dynamics on a Liberal Arts Campus: A Peer-Led Inquiry**

This study uses a peer-to-peer ethnographic interviewing model to investigate the culture of sexual assault on the campus of a small southeastern liberal arts college. The project builds on previous survey-based data at the institution that examined rape myth adherence and the persistence of campus assaults despite years of sexual assault awareness training and interventions, as well as an apparent shift in public discourse in support of stronger measures. The current investigation employs ethnographic methods to develop a more holistic portrait of the campus culture to shine a light on both successes and failures. The interviews focus on the interconnections among gender roles, partying, substance use and abuse, and sexual behavior as a backdrop for understanding when violence occurs and how it is avoided or challenged. While the data are limited, the paper also takes a preliminary look at the attitudes and experiences of LGTBQ students that challenge conventional insights into the relationship between sex and violence. Drawing on these findings, the authors make recommendations for how sexual assault policies can be changed, and how campus cultures can be transformed, in order to reduce or eliminate sexual violence.

C. Matthews Samson (Davidson College) - **Revisiting Religious Change and Maya Social Organizing in Pluricultural Guatemala** A major question when I began researching religious change and Maya identity in Guatemala nearly 30 years ago was whether Latin America would become “Protestant”—in some predictions by the turn of the millennium. Although this didn’t happen, at the end of the first quarter of the twenty-first century, at least one study suggests that Protestants (evangélicos) now outnumber Catholics in Guatemala. Coincidental with this sea change in religious practice following the final peace accord that ended a 36-year civil conflict in 1996, there has been a sustained Maya Movement to affirm the cultural rights of the Maya population that some argue makes up half of the population of the country. While this movement has not been as visible in recent decades, in the wake of the 2023 presidential elections won by center-left candidate Bernardo Arévalo, resistance from Indigenous organizations committed to respecting the electoral process contributed to the defeat of elite and government entity legal attempts to prevent Arévalo’s inauguration. This paper employs ethnographic and internet-based research to analyze the intersections and divergences between evangelical practice and Maya worldviews as markers of cultural and religious pluralism in the context of social tensions in contemporary Guatemala.

Jennifer Scott (University of West Georgia) - **Exploring Anxiety in Ethnographic Fieldwork** Participant observation is the backbone of ethnographic research. It allows us to document the nuances of daily life by simply being there. A form of participant observation is participant collaboration, in which the people being studied become active participants, affording them the voice and respect of co-creators. In August 2022, I began a pilot study on the development of community identity in a closed Anabaptist society known as the Bruderhof, eventually leading to an overnight visit to a small community in Tennessee. While there, a full year after beginning this journey, I learned from my hosts about their previous experiences with researchers. They did not feel as though their voices mattered or that their way of life would be shown in an accurate light. Research has been historically damaging to marginalized populations, and that is demonstrated each time our requests for visits are met with trepidation or denied. This paper will examine the role of anxiety in ethnographic fieldwork and the ethical benefits and efficacy of more collaborative practices.

Kaitlyn Sisco (University of Mississippi) - **“Everything is Limited and Fragile”: Displacement-in-Place in a Patagonian Villa** The small Patagonian town of El Chaltén, Argentina, exists on the outskirts of the Southern Patagonian Icefield and in the heart of Los Glaciers National Park. Though an aesthetic ecotourism hub, El Chaltén’s idyllic landscape is overshadowed by environmental degradation and residential crises. Drawing upon feminist political ecology approaches, this paper investigates the power structures and social inequalities operative in El Chaltén’s housing and land crises as they produce vulnerability. I argue that El Chaltén is defined by the condition of displacement-in-place. The concept of displacement-in-place advances through five key factors: 1) a legally-bounded urban ejido; 2) inattentive local and provincial governance; 3) the Consejo Agrario Provincial’s opaque decision-making process about land allocation; 4) the constraints of the tourism industry; and 5) landlord practices perceived as unethical. The housing and land crises in El Chaltén are registered by subaltern populations through discourses of vulnerability attentive to existing structures of inequality. Displacement-in-place is felt most intensely at the bottom of the social hierarchy. Based on ethnographic research, this study contributes to current debates on displacement and resource extractivism in the global South.

Adeline Smith (Marshall University) - **Culture and Commodity: An Examination of the Cultural Effects of the DuPont Chemical Contamination** The research in this paper will explore the cultural shift since the DuPont chemical contamination of the Ohio River, as well as the intersection between culture and the need for employment in lower income areas. In 2001, a class action lawsuit was filed against DuPont, an international chemical plant, for its role in the contamination of the Ohio River, and the subsequent pollutant-related illnesses of nearly 80,000 people in and around the Parkersburg WV area.

DuPont still employs around 1,000 residents of Parkersburg. While there have been multiple published materials regarding the medical side-effects associated with the contamination in Parkersburg, there has been a deficit of writings regarding the cultural impact that has been made on the city. The research within this paper contains the findings from journal articles, interviews, and surveys that are currently taking place within the city of Parkersburg over the next few months. The ethnographic research performed contains a wide array of residents with varying backgrounds, economic standings, and relationships to DuPont and the geographical area in general; moreover, creating a more holistic narrative of the shifting environmental and cultural landscapes.

Marjorie M. Snipes (University of West Georgia) - **“Young Gardeners” in a Weary World: The Cultural Revival of Herbalism in the U.S.** Thomas Jefferson kept a garden book from 1766 to 1824, connecting a very public, even global, life with an intimate, local attunement to roots, leaves, soils, and seasons. Agrarian concerns such as these framed the founding of the U.S. but began declining with the rise of urbanization, industrialization, and an increasingly migratory population. Although interest in plants for food and medicine has had several revivals in our history, the recent cultural renaissance of herbalism for health and medicine has involved turning back towards things such as local sourcing, organic production, and folk wisdom - and towards a new kind of holistic wisdom-knowledge. This paper explores the growth of the herbal industry in the U.S. over the past thirty years, focusing specifically on the blending and transmission of scientific and folk epistemologies in a uniquely Western setting.

Sandra Stevens (Valdosta State University) - **The Effects of Capitalism and Combatting Food Insecurity** Food insecurity is a global issue that affects millions of people, the World Bank has already provided a foundation for what it means to be food insecurity in today's day and age. However, millions of citizens worldwide face food shortages due to unforeseen circumstances that are influenced by external economic, social, and political factors. The goal of this research is to contribute to food stability worldwide. In addition, this research also aims to provide new understandings of food insecurity and world hunger as a collective issue rather than an individual one. To achieve said goals, this study aims to take qualitative rather than quantitative draws on the cultural differences and similarities between Ecuador and the United States. Hopefully, this research will yield results that will prove to be beneficial for both future populations and influence future projects combating world hunger.

Nigar Sultana (University of Alabama, Tuscaloosa) - **Bleeding in Silence: Adolescent Girls' Menstruation Experience and Social Construction in Rural Bangladesh** Adolescent reproductive health relates to social explanations, norms, practices, and experiences depicting women as another class in society. This study reports on a qualitative comparative investigating how they assimilate and what are girls' and women's knowledge, practice, and perspective about menstruation. This study conducted 21 interviews, and data were gathered through unstructured and semi-structured interviews in a rural community in Bangladesh. The theoretical lens of the biopsychosocial model and lay theory of illness causation examine how girls and women feel and classify them as other social groups and how biological and social factors potentially lead to adverse health outcomes.

Kendall Ussery (University of West Georgia) - **A MikuMikuDance Inquiry: Studies of Fandom, Technology, and Dance (1980s-Now)** A globally popular Japanese manga/anime series called JoJo's Bizarre Adventure (1987) has a particularly interesting form of fan video art through the software MikuMikuDance, which has built up a niche community between the creators and viewers. Collecting data through a digital ethnographic method and from an autoethnographic perspective, I conclude that there are various levels of how positively the existence of “JoJo MMDs” are viewed by the fandom. To fully understand the creation of these videos in general, I examine anthropological perspectives connected to dance, technology, and fandom. This research contributes to digital anthropology through dance, technology, and fandom, while also highlighting the interactions within a specific digital community.

Kaiyan Wang (Davidson College) - **Integrating Tradition and Modernity: The Tsachila People's Approach to Ethnomedicine and Ethnomedicine in a Globalized World** This paper examines the intercultural health practices of the Tsachila people, an indigenous community residing in the Santo Domingo Province of Ecuador. I argue that the multifaceted interplay between Tsachila ethnomedicine and the Ecuadorian healthcare system is a reflection of a complex negotiation between urban modernization and socio-cultural identity, which encompasses Tsachila Indigenous heritage, rural life, and experiences of poverty. Using an ethnographic research approach based on participant observation and semi-structured interviews, I observe that the Tsachila people acknowledge the limitations of their ancestral healing practices and thus have willingly incorporated Western medicine as a complementary or alternative option. In the Tsachila community, the reliance on ethnomedicine includes respect for ancestral knowledge but is also driven by challenges. In the face of both the decreasing use of ethnomedicine within the community, as well as exterior pressure for development resulting from an unequal distribution of economic resources, Tsachila spiritual guides (pones in Tsafiki) and politicians transition from a conservative to a more pluralistic attitude in their encounters with Mestizos and tourists. They encourage exterior investigation, application, and innovation grounded in ethnomedicine as a means to foster community development. The active promotion of their traditional practices in a globalized context not only revitalizes and sustains the traditional medicine in a new form in the context of globalization but also serves as a strategy for economic advancement.

William H. Westermeyer (University of South Carolina) - **A Field Guide to Environmental Relationships: A Framework for Student Engagement and Action** Given its holistic nature, anthropology can provide students with a diverse toolkit for understanding the relationships between humans, the earth, other species, and more than human worlds. This paper is a sketch of a book collaboration whose aim is to provide students with a "field guide" to investigate environmental challenges. This presentation is framed to garner feedback from conference participants regarding different entry points for investigating such diverse topics as climate change, species extinction, genetically modified organisms, etc. The purpose is to investigate examples of several entry points for thoughtful analysis including different physical scales, timescales, relationships of power and economics, and the diverse conceptions of nature and identity. The goal is to provide students with a framework through which to orient themselves to environmental action.

Shelly Yankovskyy (Valdosta State University) - **What's for Dinner? Fighting Climate Change with Meat Alternatives** Scholarship has identified a critical link between the global, industrialized meat system and climate change; industrialized agriculture is one of the greatest sources of human-induced greenhouse gasses. Several alternatives have been proposed in order to combat the impact of meat production on climate change such as a reduction in meat protein consumption overall through an emphasis on more plant-based diets (and protein sources) and/or plant-based proteins (tofu, tempeh, etc.), utilizing insect protein (in whole or meal form) as a protein source, and sustainable locally-based (and subsidized) agriculture. Recent breakthroughs in the development of "lab grown" or "cultured" meat have presented another potential alternative to animal-based protein or auxiliary protein source. This study aims to investigate how perceptions, hesitations, resistance, acceptance, and cultural meanings of food impact individual reactions to these alternative protein sources.


CHRISTOPHER NEWPORT UNIVERSITY
CAMPUS MAP

CAMPUS BUILDINGS/AREAS

1. Christopher Newport Hall
 - a. Admission Welcome Center
2. Tribble Library
 - a. Einstein's Cafe
3. David Student Union
 - a. Captains Locker
 - b. Regattas
4. McMurrin Hall
5. Hoinkes Plaza/Bell Tower
6. Forbes Hall
7. Great Lawn
8. Luter Hall
9. Freeman Center
 - a. Field House
 - b. Gaines Theatre
 - c. Triesmann Health and Fitness Pavilion
 - d. Windsor Health and Counseling Center
10. Mary M. Torggler Fine Arts Center
11. Ferguson Field
12. Ferguson Center for the Arts
 - a. Diamonstein Concert Hall
 - b. Peebles Theatre
 - c. Studio Theatre
13. Ferguson Center Parking Deck
 - a. Parking Services
14. Saunders Plaza
15. Pope Chapel
16. York River Hall
 - a. East
 - b. West
17. Walker's Green
18. Klich Alumni House
19. Potomac River Hall
 - a. North
 - b. South
20. Military Science Building
21. Ratcliffe Hall
22. James River Hall
23. Santoro Hall
24. Greek Village
25. Hiden-Hussey Commons

26. Warwick River Hall
27. Rappahannock River Hall
28. Administration Building
29. CNU Village
 - a. Taylor
 - b. Tyler
 - c. Wilson
30. Grounds Department
31. CNU Landing
32. Presidents Hall
33. CNU Apartments
 - a. Harrison
 - b. Monroe
 - c. Madison
 - d. Jefferson
 - e. Washington
34. Plant Operations Warehouse
35. Commonwealth Hall
36. University Police

ATHLETIC FIELDS

- A1. Jennings Family Stadium - Field Hockey/Lacrosse
- A2. Captains Park - Baseball
- A3. Captains Park - Softball
- A4. Practice Fields
- A5. Belk Track
- A6. TowneBank Football Stadium
- A7. James River Field
- A8. Captains Field - Soccer
- A9. Eyre Tennis Courts

PARKING KEY

- P East Campus Only
- P CNU Village Residents (Lot V)
- P CNU Landing Residents (Lot S)
- P Main Campus Residents (Lots E1, E2, E3, I, J)
- P Overflow (with any valid CNU decal, Lots E4, G)
- P Commuter Students (Lots A, F, H, O)
- P Rappahannock River Hall Residence (Lot R)
- P Faculty/Staff (Lots A, C1, C2, D, E1, E2, E3, E4, F, G, H, I, J, K, L, M, N, O, P)
- P Designated Only
- P Visitors Only (Lot B)
- P Retail Customers Only



Scan for CNU on Google Maps
 Printable maps at cnu.edu/parking/

Updated: 10/2023